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AN ESSAY

ON NUCLEATION

BY JAMES H. CLAPHAM

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BY J. H. CLAPHAM

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1895

AN ESSAY
ON
CONCILIATION
IN
MATTERS OF RELIGION,
AND ON
THE PROPER ADAPTATION OF INSTRUCTION
TO THE
CHARACTER OF THE PERSONS TAUGHT,
WITH SOME APPLICATION OF THE SUBJECT TO
MISSIONARY PROCEEDINGS.

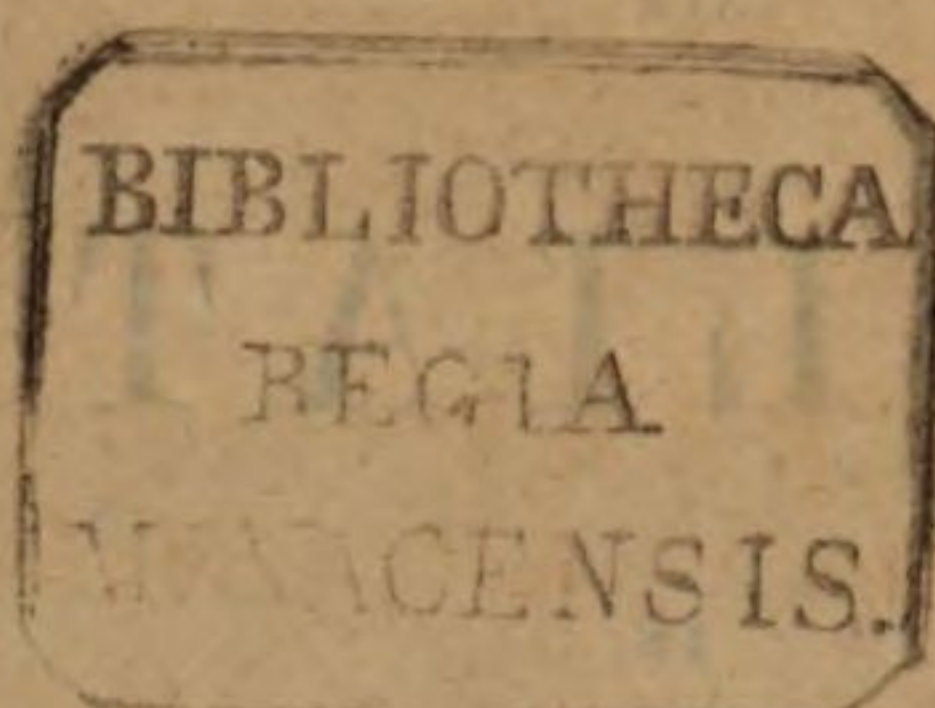
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additional Notes.]*

BY A BENGAL CIVILIAN.

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1849.



————— Wer sich
Den Menschen nützlich machen will, muss doch
Zuerst sich ihnen gleich zu stellen suchen.

Schiller, Don Carlos, Act IV. Scene 3.

He who wishes to make himself useful to men, must first seek to
^{accomodate}
assimilate himself to them.

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ESSAY

ON

CONCILIATION IN MATTERS OF RELIGION.

To study the most probable means of recommending truth, both human and divine, to the minds of men, is a task worthy of the highest wisdom, and a duty imperatively binding on all who assume the office of instructing others. It is but too evident that there are many persons in whose souls the beauty of moral truth awakens no love or admiration. The main reason of this, no doubt, is, because, while pointing to some vice which they must renounce, or to some present sacrifice which they must undergo, truth necessarily appears to wear an aspect of sternness and severity. But is it not also undeniable, that she is made, by some of her advocates, to assume a forbidding expression, which is not her own? It is, indeed, generally confessed, that the obstacles to the reception of truth, arising from the inattention, the prejudices, and the pas-

sions of men, are manifold, and difficult to surmount. But, after all, those prejudices and passions are not sufficiently regarded, with the practical purpose of overcoming their resistance or eluding their force. It is not duly remembered that their action may be either aggravated by abrupt and injudicious assaults, or neutralized by avoiding all direct collision. Men who are convinced, and justly so, that they are in the right, are apt to be too easily satisfied that they have done their duty, if they have stated the truth plainly and faithfully. If it is rejected, they are content to set this to the account of their opponent's perverseness, without considering whether they themselves may not be chargeable with some error or defect, which has interfered with the natural effect of their teaching. Zeal and honesty in a disputant are not alone sufficient to justify a reasonable hope of success. By themselves these virtues will prompt him to the eager and direct pursuit of his end, without adequate reflection on the means by which it is most likely to be attained. It is necessary that the impulsive force of zeal should be regulated by wisdom, which will regard not only the importance of the object to be gained, but also the prospects of success, and the course of action by which it is most likely to be ensured; and

will exact from the teacher of truth, not merely a knowledge of his subject, but a careful study of human nature, and a discreet adaptation of the style and matter of his address to the particular character of the parties with whom he may be dealing, united to a calm and kindly spirit. The advocate of truth will then only fulfil his vocation when he has taken pains to examine how his subject may be presented in the most convincing point of view, and in the most attractive aspect. As his professed object is not the mere statement of truth in that abstract form in which it would approve itself to the calm and unperturbed intellect, but the persuasion of impassioned beings, whose judgments are liable to be warped by manifold influences, he is bound to consider how, without losing anything of its essence, the truth he would enforce may be moulded into the form most likely to find its way into the minds of others without encountering resistance.

Putting out of view the arguments which prove the wisdom of such a course of procedure,—it is one to which we are instinctively led by that desire to conciliate, which is one of the principles of our constitution. We naturally seek to stand well with our neighbours, and shrink from doing anything by which we may forfeit their good-will. And this is a

principle which is not to be lightly disregarded or transgressed, except when it is clearly inconsistent with the dictates of higher duty.* Men are, no doubt, but too prone, in certain circumstances, to consult their own repose, by refraining, in their social intercourse, from any assertion, however needful for the defence of truth, which may offend others; and it may therefore be inferred, with justice, that they are often more likely to err on the side of excess, than defect, in the desire of pleasing. Admitting that this is the case, it is no less obvious, that the abuse to which a principle is liable will not justify the neglect of its legitimate application; and least of all can it be imagined that a disposition, thus benevolent in its character, may, without detriment to the interests of truth, be deprived of its full and reasonable scope. The use of this principle, too, it should be remarked, is not only permitted, but enjoined, by that precept of the apostle, in which it is exactly defined and restricted—"Let every one of us please his neighbour for his good to edification."—(Romans xv. 2.)

* "No original or essentially inherent principle of our nature is, in itself, either mischievous or useless." Archbishop Whately's Bampton Lecture, on the Use and Abuse of Party Feeling in Religion; (Lecture i., at the beginning) a work in which the duty of conciliation is strongly urged.

The necessity for cultivating a spirit of conciliation is yet more apparent if we consider that there are certain antagonist principles, equally general in their action, which often overpower it altogether. Such are vanity, selfishness, malice, and others of the same class. If, in certain men, and in certain circumstances, the desire to please is too powerful, there can be no question that in other men and in different circumstances, and perhaps still more frequently, the selfish and angry passions are allowed to exercise an immoderate sway. So long as we feel kindly disposed towards others, we may, no doubt, be too backward in warning them against anything erroneous in their opinions, or vicious in their practice; but it is no less true, on the other hand, that when, from any of the thousand causes which tend to excite dislike or jealousies between persons of different parties or sentiments, the kindly disposition is lost,—the desire to please is then apt to be succeeded by a culpable indifference to their feelings, if not by an actual, though lurking desire to make them smart under the lash of sarcasm or rebuke.

There is yet another principle, of a higher and more honourable character, by which the desire to please, if not watchfully cherished, is apt to be overpowered. This principle is zeal,

the natural tendency of which, (as above adverted to) is to impel men to the attainment of their ends without much reflection on the means by which they are to be gained. It thus often happens that truth is urged with an ardour and eagerness which defeat their own object. Teachers of earnest zeal are often found to regard solely the importance of their subject, without considering the effects which its direct and immediate inculcation may have on the minds of others. They do not sufficiently enter into the feelings, or advert to the various stages of the intellectual or moral progress of their hearers, or reflect that the latter have not learned to regard the subject in the same light as themselves, and that their minds may need to be prepared by gradual steps for the admission of those matured conclusions at which the teacher himself may only have arrived by slow degrees. Their advocacy is, therefore, marked by an impetuosity which must seem extravagant to many who might have been won by moderation and calmness. However much this result of undisciplined zeal is to be lamented, it is not to be wondered at that this principle should act in the manner described. With an honest and strong conviction of the importance of the truths which they seek to inculcate, and with an earnest desire to see them

embraced by others, it is natural that good men should be impatient of any delay in expounding and enforcing them in the most straightforward manner. What we see clearly and feel strongly ourselves, we are apt to imagine *must* be seen and felt at once by others in the same manner. And this is most of all the case in religion, the doctrines of which are so momentous, and its motives so constraining, that those who are themselves sensible of their force, find it difficult to conceive that their own emotions should not be fully responded to by others. To this it must be added, that the minister of religion, conscious that he is armed with an authority not his own, feels himself bound to assume a commanding and decisive tone. It should not, therefore, be considered surprising that religious teachers, particularly such as are of an ardent temperament, should fall into the habit of addressing the same strong language, on all occasions, to all classes of persons, as if nothing short of this could satisfy the awful necessities of the subject, or correspond to the vehemence of the expressions in which evil and error are denounced in the Bible. Teachers of this class, though they would doubtless allow, on reflection, that the Scriptures frequently enjoin and exemplify a different course, yet seem to act upon a latent

persuasion that any considerable regard to the prejudices, or tenderness for the perverseness of mankind would be a culpable abdication of the prerogative and majesty of God's Word ; and that all caution in exploring the least obstructed approaches to the human heart is but a resort to that "wisdom of this world" which St. Paul declares to be an instrument of persuasion rejected by the Gospel.

As it thus appears that the principle of conciliation is not only neglected by many to the detriment of truth, but objected to by others as an unworthy system of concession, at variance with the spirit of Holy Writ, it may be necessary, before describing its reasonableness, its limits, and its instruments, to show that it is quite consonant to the precepts of the Bible, and much more exemplified in the tenor of Scripture-teaching than many persons may have been accustomed to imagine.

The strength of language with which this principle is enforced by St. Paul, in 1 Corinthians ix. 19-22, is, perhaps, seldom duly weighed. His words may be cited at length with advantage :—

"For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews ; to them

that are under the law, as under the law, that I might gain them that are under the law ; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak : I am made all things to all men, that I might by all means save some. And this I do for the Gospel's sake, that I might be partaker thereof with you."

In the passage preceding these remarkable expressions, St. Paul had been inculcating on the converts at Corinth the duty of denying themselves the free exercise of their Christian liberty in participating in the use of meats offered to idols, out of consideration for the welfare of their weak-minded brethren, who regarded such participation as idolatrous, and might be led by such example, to violate the dictates of their own scrupulous consciences. To strengthen the effect of this exhortation, by showing that he himself invariably acted upon the same principle, the apostle adds, that from a dread of incurring the suspicion of mercenary motives, and thus impeding the progress of the Gospel, he had foregone at Corinth that just claim which he might have urged to remuneration for his services as a minister of Christ ; and he further proceeds to say, that,

with the same view of removing all obstructions to the reception of Christianity, he had submitted to study and conciliate the prejudices, and sought to sympathize, as far as he allowably could, with the various feelings, tastes, and principles of the different classes of persons with whom the pursuit of his apostolical vocation had brought him into contact. When dealing with Jews ("under the law" and "weak") he seized every opportunity, as his words import, to express his sense of the privilege and dignity of those to whom had been "committed the oracles of God" (Rom. iii. 2); "to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;" and, as instances of the practical result of these principles, his prudent conduct, related in Acts xxi. 20-26, in observing certain ceremonies of a law which he believed to be obsolete, as well as his precepts in Romans xiv., deserve to be prominently noticed. When dealing with heathens, on the other hand, he could make himself "without law," avoiding, for a time, all such references to the ancestral glories of his own nation as might have awakened the jealousy and offended the pride of the Greeks; announcing the freedom of the Gentiles from all restraints but those of the "law of liberty;" and gratify-

ing their feelings by occasional allusions to their national literature. He was thus anxious to introduce all those favourite topics and cherished associations which could interest and influence those with whom he was immediately concerned, and to omit all needless allusions to such matters as could only irritate and offend. Such principles and such procedure have no doubt been placed on record for the imitation of Christians in all future periods; for the essential characters of mankind, being the same now as ever, though showing themselves under different forms, must obviously require a similar treatment.

It will scarcely be urged in reply to this, that such condescension to the weakness of men could only be properly practised in the early ages of Christianity, when men had to be reclaimed from the Jewish or Pagan prepossessions of their early education, but that no such indulgence is to be conceded now-a-days to persons who have been trained up in the principles of the Gospel from their childhood. For, if prejudices against the truth do exist, it can matter little from what cause they have sprung, or what shape they assume; the duty of seeking to recover mankind from irreligion or error must still be the same, and the necessity of employing the most likely

methods of persuasion remains unaltered. It might perhaps, be said, with justice, that the use of conciliation is even more needful to modern teachers than it could have been to the apostle; for he, it could have been supposed, might have stood on the footing of that authority with which divine inspiration, attested by miraculous power, so visibly invested him, and might, on that ground alone, have insisted on the submission and obedience of those whom he addressed. Yet we see that he did not act thus; but, as must be clear to every one who studies his epistles with attention, was in the continual practice of adding to those exhortations, which were founded on apostolical authority, the use of argument and of conciliation, of appeals both to the reason and to the feelings. If *he* thought it no derogation from the dignity of his office, and of his message, to act thus, we may fairly argue that those who cannot claim the same authority should be even more assiduous in employing those natural and reasonable means of persuasion with which the Author of nature and reason has furnished them.

It is impossible to desire any testimony of Scripture more conclusive or satisfactory, with regard to the end in view, than that which has just been dwelt upon. The following

texts, however, may be cited as equally convincing, viz., 1 Cor. x. 32, 33; ("Give no offence either to the Jews, or to the Greeks, or to the Church of God, even as *I please all men in all things*, not seeking my own profit, but that of the many, that they may be saved.") and Rom. xv. 2; ("Let every one of us please his neighbour for his good to edification.") Other passages may be adduced, which, though not precepts, are examples of conciliation, as Rom. i. 11, 12; ("For I long to see you, that I may impart to you some spiritual gift for your confirmation; *that is, that we may be mutually comforted by beholding each others' faith.*") Romans x. 2; ("For I bear them witness *that they have a zeal towards God*, though not according to knowledge.") Romans xv. 8, 14, 15; ("For I say that Christ was a minister of the circumcision in behalf of the truth of God, to confirm the promises made to the fathers." "But I myself, my brethren, am persuaded of you, that ye yourselves are full of goodness, &c.") 1 Cor. x. 15; ("I speak as to wise men," &c.) Heb. vi. 9, 10; ("But we are persuaded of better things in regard to you, beloved," &c.) The speeches of St. Paul at Athens (Acts xvii.); to the Jews (Acts xxii.); before Felix (Acts xxiv. 10-21); before Agrippa (Acts xxvi.); are all distinguished by some

particular traits of conciliation or specific adaptation to the circumstances of the persons severally addressed. The oration to the Athenians breathes kindness, and is based upon principles of natural reason.* The turbulent Jews

* See the observations of Bishop Blomfield in his "Lectures on the Acts," and Mr. Townsend's note *in loco*. The following are some of Dr. Neander's remarks on this deeply interesting address. "The sentiments with which he (Paul) was inspired had nothing in common with the enthusiasm of the fanatic, who is unable to transport himself from his own peculiar state of feeling to the standing-point of others, in order to make himself acquainted with the obstacles that oppose their reception of what he holds as truth with absolute certainty."

"The discourse of Paul on this occasion is an admirable specimen of his apostolic wisdom and eloquence: we here perceive how the apostle (to use his own language) to the heathens became a heathen, that he might gain the heathens to Christianity. Inspired by feelings that were implanted from his youth in the mind of a pious Jew, and glowing with zeal for the honor of his God, Paul must have been horror-struck at the spectacle of the idolatry that met him wherever he turned his eyes. He might easily have been betrayed by his feelings into intemperate language. And it evinced no ordinary self-denial and self-command, that instead of beginning with expressions of detestation, instead of representing the whole religious system of the Greeks as a Satanic delusion, he appealed to the truth which lay at its basis, while he sought to awaken in his hearers the consciousness of God which was oppressed by the power of sin, and thus aimed at leading them to that Saviour whom he came to announce..... here he appealed to the undeniable anxiety of natural religion after an unknown God. He began with acknowledging in the religious zeal of the Athenians a true religious feeling, though erroneously directed, an undeniable tending of the mind towards something divine. He begins with acknowledging in a laudatory manner the strength of the religious sentiment among the Athenians, and adducing as a proof of it, that while walking among their sacred edifices, he lighted on an altar dedicated to an unknown God."—Neander's history of the planting and training of the Christian Church by the Apostles, Ryland's translation, in Clark's Biblical Cabinet, pp. 218, 220—22.

are readily and charitably admitted to be "zealous towards God;" and Ananias is described to them as a man who observed the Mosaic law, and was well esteemed by the Jews resident at Damascus. Even the tyrannical governor Felix is assured that the apostle "cheerfully answers for himself" in his presence. King Agrippa is given to understand that the apostle considered himself happy in having the opportunity of making his defence in the royal presence; and informed that Paul was assured of his belief in the prophetical writings.

It thus appears that the use of conciliation is not only sanctioned, but enforced, both by apostolical precept and example. It may conduce, however, still further to the practical recognition of this principle, if it be shown, by additional remarks, how indispensable it is to success in moral and religious teaching; and if it be evinced, from an explanation of the methods which it employs, that it involves no unworthy compliances, or compromise of truth.

Another principle allied to conciliation (which latter implies the existence of some hostility or suspicion in the person whom it is desired to influence) is, that of adapting instruction to the particular minds or dispositions of those at whose improvement we are aiming. Such adaptation

is not rendered unnecessary by the perfect confidence which the person to be instructed may repose in us ; but is in all circumstances as indispensable as it is that a physician should suit his prescription both to the particular malady and to the peculiar constitution of his patient.

The necessity for conciliation arises from human weakness ; since it could not be required in the case of a morally perfect being, who should judge of truth as it is in itself, unmoved by any disturbing influences. It has been already remarked, that the object proposed to themselves by the advocates of moral truth must be persuasion, and not the mere construction of conclusive syllogisms ; it therefore follows, that such topics and reasonings should be employed as shall not only be suitable to convince the understanding, but also to sway and affect the feelings and imagination of men. How intimately men's belief depends upon the state of their dispositions, is generally understood ; and if it be very hard to obtain the assent of the intellect alone, even to speculative propositions to which the passions are opposed, it must be still more difficult, in similar cases of a practical character, to overcome the resistance of the will, and to persuade mankind cordially to acquiesce in, and act

upon, the reluctant convictions of their understanding. It is, therefore, very important that truth should be presented in that aspect which may be the most attractive, or, at all events, the least repulsive to the imagination, feelings and tastes of men. To do this successfully, a conciliatory spirit, a sound judgment, and an accurate knowledge of human nature are all requisite. Men are naturally and inevitably attached to their habitual tastes, pursuits, and opinions, and amid the infinite diversities of human character, it cannot be obvious, at first sight, what the peculiarities of any particular individual are. The first object must therefore be to understand these aright; and when they are fully appreciated, our next aim must be, to interfere with them as little as the pursuit of the primary end in view will admit. Before we attempt the reformation of others, we should consider how far any particular character is defective, or any system of pursuits radically wrong, lest we should be waging an ineffectual, or, at least, an unprofitable war against natural and innocent tastes and pursuits, and thus endangering the success of our efforts to correct those real defects or vices, which exist along with them, and to bring the individual under the influence of higher principles. It is by such skilful and discriminating

counsel as shall recognize so much of right principle and propriety of conduct as co-exists with any man's errors or vices, that we may most reasonably expect to induce him to abandon those perversions of truth, or those excesses in the indulgence of natural principles, in which his folly and sin consist. Thus, in explaining to worldly men the necessity for piety, we are not to use such exaggerated language as to make them think we mean to denounce that regulated attachment and attention to the affairs of the world, and of mankind, which our nature, our position, and our duty, alike allow and ordinarily require; but we should explain our meaning to be, that there must be a predominating regard to God and to religion.

And as care is to be taken not to interfere with what is not manifestly wrong, so even vice and error themselves must be attacked with different weapons, according to the forms they assume, and the character of the individuals in whom they are found. Experience, and a knowledge of human nature, must suggest that different sorts of arguments will be required for the persuasion of different classes of persons. Men are by nature variously constituted both in a moral and intellectual point of view: and these essential variations are doubtless aug-

mented in a high degree by education, and by the manners and maxims of different ranks and professions in society. It thus happens that the dispositions, the tastes, the degrees of knowledge, the trains of thought, and associations of different classes, and of different individuals in the same sphere, are infinitely diversified. Some are coarse and illiterate; others are more cultivated. Some are of a sordid and calculating temper; others are actuated by noble and generous sentiments. It is clear that all these classes of men cannot be successfully addressed in the same manner. The tone, the style, and the instruments of persuasion which would be effective with some, would be repulsive to others; and, on the other hand, that refinement of sentiment and language which is suited to the higher order of minds, would not be appreciated by those of an inferior stamp. Even the same arguments would not carry equal weight with these different classes. The same motives affect different men in very different degrees. Some are more accessible to fear—others to shame—others to kindness.

In fact, this principle of using different methods of persuasion with different sorts of persons, is unceasingly employed, and could not be dispensed with, in our personal deal-

ings with each other, though it is apt to be overlooked, and, it must be confessed, is more difficult to practise when the sphere of action widens, and we have to deal with a large body of persons simultaneously. Every one engaged in the pursuit of any personal object, who is not blinded by passion to the best means of attaining it, adopts, by a natural instinct, that language, demeanour, and line of argument, which from his knowledge of the temper and disposition of the individual with whom he is concerned, he feels will be most likely to sway his mind. In dealing with a large body of men, however, we cannot acquire the same instinctive perception of their general temper and tastes (to which, of course, we can only approximate by a sort of average), or receive that sympathetic impression of their feelings which personal contact with a single individual in private brings; and thus we fail to transfer to subjects of a wider interest that tact in persuasion which is employed with so happy an effect in our personal concerns.

It is however, apparent, that the same principles are applicable to both cases; and that the same natural instruments of persuasion which sway the minds of individuals, may be brought to bear with considerable success upon the minds of men collectively. For, however

high the mental differences among men may be rated, we can, nevertheless, distribute them into classes, each comprising a vast body of persons resembling each other very closely in most respects. The characters of each of these classes may be studied and generalized, with sufficient accuracy to point out the manner in which they should be respectively dealt with: and if, in addressing the whole together, care be taken to indicate what portions of the discourse are meant to apply to each class, there will be little danger of the others taking offence at anything which they feel assured has no reference to themselves.

In every discourse, which is addressed to many persons together, there must, no doubt, be much which is intended to apply to all equally; and so far, certainly, there can be no specific adaptation to particular classes. But it is in respect of such matters as bear upon all mankind alike that there is the least need of such adaptation; and, in treating them, all risk of offending the more fastidious may be avoided by the adoption of that chaste simplicity of thought and diction which is attractive and intelligible to all classes.

The reasonableness of the conciliation, which has been thus far urged, may be still better understood, and its unobjectionable character

more fully appreciated, from an illustration of the instruments which it employs.

I. It is scarcely necessary to remark how essential it is to employ a mild and kind tone and mode of address; it is too obvious to need to be insisted on, how readily and attentively men will listen to those whose good-will and kindly disposition are indicated by their friendly and winning manner; and, on the other hand, how unwelcome and repulsive is an austere and dogmatical address, which betokens no human sympathies, even though we should be sufficiently well-informed and candid to appreciate and make allowance for the motives from which it has proceeded. It is not meant to recommend or defend that effeminate softness which would compromise truth by shrinking from all unpleasing assertions; but that mixture of manly plainness with reluctance to offend, which is dictated not more by a kindly disposition than by a sound judgment.

II. Care should be taken not to shock prejudices needlessly, by bringing forward or insisting upon any points, which, though connected with the subject in hand, do not bear upon the object immediately proposed. It is plain that there may be many points of this description, which, though important in themselves, may yet be unseasonably brought into

view in a manner prejudicial to the success of the instructor. Thus it is essential to a full exposition of Christian doctrine, to explain the liberty which Christians enjoy from the ceremonial restrictions of the Jewish law. Yet we may feel assured, from the instructions given in Romans xiv., that St. Paul, in labouring to convert the Jews to the faith of Christ, could never have insisted, as a preliminary step, on their conceding this or any other similar point not absolutely necessary to substantial soundness of belief. So, too, in attempting to convince a Mohammedan or a Hindu of the truth of Christianity, it would be very unwise to dwell upon the fact, that our religion allows the free use of those kinds of animal food which their creeds respectively prohibit. It is comparatively of so little consequence what any person's sentiments on such points may be, that every one feels it would be the height of folly to peril the success of our arguments by unseasonably urging the reasonableness of perfect liberty in matters indifferent. In the same way, if we were trying to persuade a person devoted to the gaieties of fashionable life, and with little sense of religion, of the importance and happy effects of piety, it would be imprudent to inveigh against balls and public amusements (supposing we adopt the opinion that these are not merely

in their excess injurious, but in their character inconsistent with the Christian profession) ; for it is plain, that we must thus incur the risk of arousing all those prejudices against true religion, as puritanical and so forth, which such a person might have conceived or heard others express, and which might prevent him from receiving that impression of its excellence and beauty which we might otherwise have succeeded in conveying. False conceptions, and prejudices of the kind adverted to, if called into activity by an unseasonable exhibition of strictness, may effectually oppose the progress of truth, which has been but partially and imperfectly received ; whereas, if the mind has once been impressed by a strong feeling of religion, all such practices as are really at variance with it will soon be abandoned. Until any individual's mind has become affected by a sense of his duty to God, and of the true end of human existence, it can be of little use to call upon him to renounce any particular pursuits, not obviously sinful, which he has not yet learned to measure by their true standard.

III. Akin to the caution which has just been urged is a regard to the order in which we dispose our arguments : on this, much may depend. Men, if they are first convinced of one point,

may be induced to admit another, which is its necessary consequence, but which they would have been disposed to reject, from its being less palatable, if it had been the first to be urged. Things, too, may appear in different lights, according to the order in which they are presented. It is the part of wisdom, therefore, to propose that first which is least likely to meet with opposition. Every one who is familiar with the workings of human nature must have perceived, that if those primary and undeniable principles, to which the judgment of all consents, be clearly expounded before the further and less evident truths which rest upon them are brought into view, there is a far greater probability that the latter, though unwelcome and distasteful, will be admitted, than if they had been abruptly announced at first. Thus, in endeavouring to convince men of the duty they owe to God, and of their ingratitude in withholding their love and obedience, it would be best to try first to awaken in their minds a sense of His bountiful goodness, before pointing out the obligation thence arising, and the culpability which they have incurred by its neglect. For it is natural to the human heart to resist any such charge, and to deceive itself by putting out of sight or forgetting the grounds, which prove it to be true; and it is, therefore,

necessary that those grounds should be often brought into view. On the other hand, a regard to the same principle will sometimes make it advisable to reverse the natural order of the topics. Thus it is plain that it is the weakness and corruption of human nature which render the aid of God's grace necessary to us; and the former topic would, therefore, naturally be first expounded. But as this is a topic distasteful to human pride, it might be well to dwell first on the condescension and goodness of God, in offering to guide and strengthen us by His celestial aid, and on the happiness and delight which the reception of His purifying and ennobling grace should afford to every rational being. And this might be succeeded by a statement of the necessity of this grace, in consequence of the infirmity and corruption of our natural state.

IV. A style should always be adopted suited to the taste of the individuals addressed. Persons of refinement are not uncommonly fastidious, and apt to be easily disgusted with anything coarse, or not strictly in accordance with correct taste. Men of cold temperament and calm judgment are naturally prone to be offended with anything which they think is extravagant or overstated. On the other hand, they whose affections are ardent, and whose imagina-

tion is lively, will be apt to denounce calmness as coldness, and the accurate weighing of words as insensibility to the momentous character of truth. It is obvious that regard should be had to such differences of natural character, and as much conceded to them, in point of style and tone of address, as may be allowable and reasonable. In treating religious subjects, it is important to avoid every species of mannerism, such as that which consists in the constant employment of the same Scripture-phrases, or forms of expression built upon them and invariably adhered to. It is not meant that the words of Scripture are not to be often employed. On the contrary, there is nothing so well calculated to convince, to animate, to console, as the words of Scripture judiciously introduced and properly varied. But if the language of any composition be marked, not by such a well-timed use of the richly diversified expressions and illustrations of Scripture, but by the constant recurrence of the same limited round of trite phrases, there is a danger, not only that the subject may be less clearly understood and strongly felt,* than if a wider range of imagery and explanation, equally derived from, and conformable to Scripture,

* See Archbishop Whately's Bampton Lecture for 1822. First edition, pp. 200-1.

were adopted ; but also that many persons will contract a dislike, or at least an indifference, for a subject which is treated in a manner so little attractive, and so little becoming its dignity and beauty.

V. It is proper to express as great a sympathy with any one's tastes, studies, and pursuits, as we allowably can. This procedure is well adapted to gratify the feelings, and to dispose the mind to attend with candour to any thing which may be urged by the person who adopts it. To know that any one in any respect sympathizes with us, and has anything in common with us, leads us to desire a still further coincidence of sentiment. Thus classical and other elegant tastes may be made, by pious men, the first bond of union with those with whom they have little else in common, and a step towards the communication of yet higher tastes and principles. The classical scholar, as yet indifferent to religion, who finds in his pious friend or acquaintance a love for the masterpieces of ancient genius, and an admiration for the character of antiquity akin to his own, may be led to perceive that the mind which can appreciate these objects of his own attachment, can be actuated by no weak or vulgar enthusiasm in its devotion to religion, but may even have caught a

glimpse of higher principles and nobler visions than were ever dreamt of by the wisest of the ancients. Hence it appears how wise it is for true Christians to cultivate a taste for whatever is useful, praiseworthy, and noble—to take an interest in all the innocent pursuits of the day—and to deviate as little as may be consistent with the due maintenance and the unpretending exhibition of their principles, from the usual habits and language of society. They will thus have more points of attraction and sympathy with others, more means of influence, and fewer points of repulsion.*

VI. We should be careful to adapt the substance also of our arguments to the characters and circumstances of the persons with whom we are dealing, and to make use of such topics as are likely to interest their minds, and call forth their affections on our side. Not only should such topics and arguments be selected as are only negatively suitable, viz., such as are the least likely to offend, and the most likely to be listened to with candour; but we should take advantage of the knowledge we may possess of any one's dispositions and turn of mind, to appeal, if possible, to his ruling passion, and call forth its activity in a salutary direction.

* See the twentieth Sermon in Dr. Arnold's first vol., on the text 1 Cor. x. 33, particularly pp. 258-62.

Thus, let the man whose happiness lies in the domestic affections, in the pure exercise of conjugal and paternal love, be reminded by those who would allure him to the service of religion, that it is God who has both endowed the objects of his regard with those amiable qualities which attract his love and fondness, and implanted in himself those natural affections which render him capable of feeling that attraction; and that he could neither love, nor possess any object of affection, but for the benignity of that blessed Being who has both framed his nature and disposed his lot. Again, let it be impressed on those who are devoted to intellectual pursuits, to literature, or to the subtle and laborious inquiries of science, that they owe to God those excellent faculties, that imagination, that invention and judgment, which capacitate them for those studies and researches: and let it be shown how these gifts illustrate the perfections of the Giver. Let it be urged, that the same God who is the Author of our reason and of those outward objects which afford scope for its exercise—who has made us what we are, and introduced us into his own glorious world, claims our regard and obedience also as the Governor of the universe, and the Disposer of our present and future destiny, according to those just

principles which he has himself revealed. In short, let all who delight in any of the works of God, or derive happiness from any of his better gifts, be instructed to bear in mind how all these their favourite objects of admiration or pursuit illustrate, in their several ways, the perfection of God, or evince his goodness; and thus every one may be led to perceive, in those things which most occupy his own thoughts, something to connect him with his Maker, and draw him to his duty.

It should be the aim of a wise instructor to show every one, as far as it may be possible, that his own tastes will find scope, either in religion itself, or in the occupations which it recognizes, and the duties which it brings; that Christianity does not require that the whole character and nature of every man should be transformed into something quite different from what it was before, but only that his tastes and affections should be regulated, and directed mainly to higher objects than had before engrossed them.* Thus, those who are

* See some admirable observations on the varieties of human character, and the manner in which these may allowably colour and affect the conduct of each individual, in Archbishop Whately's Bampton Lecture, pp. 121-131; in the course of which it is remarked—"Our religion was designed to renew indeed, and ameliorate, but not to subvert our nature; to amend mankind in general, but not to contradict the essential principles of the human character; to exalt and purify each individual, but not to destroy his individuality.

too eager in the pursuit of worldly dignity or reputation, should be told that the spirit of Christianity, though lowly and self-denying, yet acknowledges those imperishable principles of our nature which have always swayed and impelled the noblest minds,—the desire of glory, and the longing after immortality ;* though it has purified them from pride and selfishness, and exalted them by reference to

Whatever is faulty, indeed, must be corrected by our religion, or it will not have done its proper work ; but many differences of taste and temper will still remain, which will give a certain tinge even to the religion itself of each man," &c.

* Romans ii. 7 : "To them who, by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life." 1. Peter i. 7 : "That the trial of your faith....might be found unto praise, and honour, and glory at the appearing of Jesus Christ." How much might be made of such passages in rousing the nobler order of spirits ! See Bishop Butler's 13th Sermon :—"Religion does not demand new affections, but only claims the direction of those you already have, those affections you daily feel ; though unhappily confined to objects, not altogether unsuitable, but altogether unequal to them." "Let the man of ambition go on still to consider disgrace as the greatest evil ; honour as his chief good. But disgrace in whose estimation ? Honour in whose judgment ? This is the only question."

The following passages from a paper in the Benares Magazine, Vol. I. No. IV. pp. 271-2 illustrate a similar view. 'Thus the natural and inherent longing of the human soul after glory and honour (when glory and honour are derived from their true source, and assigned by their rightful Arbiter,) is recognized as a legitimate aspiration which shall receive its adequate fulfilment in "eternal life."

'In proof of this, the following passages may be cited :—"Henceforth there is laid up for me a *crown* of righteousness, which the Lord the righteous Judge will award to me in that day." 2 Timothy iv. 8. "It" (the resurrection of the dead) "is sown in *dishonour*, it is raised in *glory*." 1 Cor. xv. 43. So too our natural aspirations after wisdom and the completeness of manly understanding receive the

the highest tribunal, and to the most perfect standard. The aspirant after sublunary distinctions should be entreated to reflect how high (if even earthly glory has the power so to charm) must be the exultation which springs from a sense that angels, and principalities, and powers, and God himself—the Lord of all, delight to do us honour. And all who are distinguished by any laudable accomplishment should be assured, that if consecrated to God's service, it may still be unblameably or usefully cultivated.

divine sanction of Scripture both as regards this world and the world to come. "I desire you to be *wise* as regards what is good, but simple as regards what is evil." Rom. xvi. 19. "Brethren, be not children in understanding; yet in malice be infantine, but in understanding be mature." 1 Cor. xiv. 20. "Howbeit, we speak *wisdom* among them that are perfect." 1 Cor. ii. 6. "When that which is perfect is come, then imperfection shall be done away. Now we see through a lattice dimly, but then we shall behold face to face: Now I know in part, but then shall I know even as I am known." 1 Cor. xiii. 10, 12. Whatever may be thought of such passages as that in St. Matthew, xix. 28, "Ye shall sit on twelve thrones, judging the twelve tribes of Israel; (which *may* only signify the spiritual distinction to be enjoyed in this life by the Apostles as founders of the Christian Church;) or that in 1 Cor. vi. 2, 3. "Know ye not that the saints shall judge the world?" "Know ye not that we shall judge angels?" (which Dr. Burton *in loco* would interpret "of some privilege reserved for Christians hereafter, the nature of which we do not now clearly understand");—it is evident from the passages already cited, and from others which might be quoted, that the Gospel sanctions the action of all the essential principles of our nature in their proper sphere and subordination, in our present earthly state, and authorizes us to infer that all our higher principles shall receive their due development and scope in the world to come.'

VII. It is no less just than prudent to give men credit for all the truth they have already attained, and to admit cheerfully whatever is sound in their principles, arguments, or objections. This is admirably urged by Pascal, in his "*Pensées Morales Détachées*," No. xxix., where he observes:—

"Quand on veut reprendre avec utilité, et montrer à un autre qu'il se trompe, il faut observer par quel côté il envisage la chose (car elle est vraie ordinairement de ce côté-la), et lui avouer cette vérité. Il se contente de cela, parce qu'il voit qu'il ne se trompait pas, et qu'il manquait seulement à voir tous les côtés. Or, on n'a pas de honte de ne pas tout voir; mais on ne veut pas s'être trompé."

The admission that a man is partially right—that (as Pascal puts it) he has seen the matter correctly on the side on which he viewed it,—obviates that offence which he would be apt to take, if told that he was altogether wrong, and disposes him to listen more favourably to a statement of the truth fully viewed on all sides. Thus, if any one, when urged to devote himself to the service of God and religion, should rejoin, that we must have a regard to the concerns of the world in which we are placed, and with which we are connected by our necessities, senses, affections, and our whole natural constitution, this is not only not to be denied, or admitted with apparent reluctance, and hastily

dismissed from consideration ; but it should be cheerfully granted that it is our duty to give a sedulous attention to the business of the world, and to cherish our natural affections by directing them to their proper objects. And then we should add, that this regard to the world must, however, be limited by the consideration of our nature as a whole, and restricted by a reference to those higher principles, which are equally a part of our constitution,—which, from their character and inherent dignity, claim a predominance over all others, and when allowed to exert their proper sway, impel us to look beyond the present visible scene, and to aspire after the favour of our unseen Creator. Instead of undervaluing any principles brought into view by another, we should rather applaud the wisdom of keeping them always in sight, and of not suffering any considerations, however important, to engross the whole of our attention, and exclude that necessary regard to others, less momentous, which a sound judgment requires ;* pointing out, at the same time, where we think the person we are arguing with has erred, viz., in over-estimating the value of his own principle, and underrating

* St. Matthew xxiii. 23 : “ These ought ye to have done, and not to leave the other undone.” Such is the precept of our All-wise Saviour.

that of ours. In such cases it must always be serviceable, both to others and to ourselves, to analyze accurately the erroneous tenets which we undertake to combat, and to ascertain on what principle they are founded—what are the legitimate results of that principle—and how it has been misapplied, or pushed to excess, in the case with which we are dealing. Thus, the principle on which idolatry is defended, viz., that the abstract conception of the Deity is insufficient to awaken and sustain the devotion of creatures constituted as we are, who require some definite and embodied representation of the object of their worship, is, to a certain extent, undoubtedly true; and its truth is proved both by the manner in which the character of God, and his dealings towards us are, in the Scriptures, let down to the level of our understandings, by being shadowed forth in language and imagery borrowed from the objects of our own senses and consciousness, and still more by the incarnation of the Son of God, not only to redeem us from sin, but to set before us, for our imitation, a pattern of holiness, and for our contemplation and worship, an image of the divine perfection. On the other hand, the abuse of this principle is, to suppose that the Deity should be worshipped under the form of any lifeless image, which not only fails to fulfil the end of

exciting adequate devotion, and conveys unworthy ideas of the divine nature, but generally leads to an idolatrous reverence for the image itself.

VIII. It is a most persuasive argument to induce any one to devote himself to a religious life, that it is similar or analogous to some course of action which he has hitherto been in the habit of pursuing, and involves in it the same principle. This is excellently stated by Dr. Hampden as one of the practical uses of the application to religion of the principle of analogy :—

“To detract from the novel and unusual aspect of an action is (he remarks) no inconsiderable inducement to its performance. There are cases, indeed, where the novelty itself of a pursuit strongly stimulates to action ; but these are cases where the work may be adequately performed by sudden and desultory effort—where the force of impact is required, rather than that of regular and continued pressure. Widely different from these is the case of our religious duties. These are persevering exertions, to which it belongs to be strengthened by exercise, and matured by habit. These require to be so ingrained in the character of the agent, that they may seem to be a part of his very nature, and not to have been forcibly superinduced. This, then, is an object towards which this evidence of religion* excellently conspires. It removes from the mind the disrelish which might arise against commencing the pursuit of Christianity, as a matter altogether new and unknown to our practice. It shows the religion to be by no means a setting forth of strange and unheard-of

* Viz., the evidence from analogy.

things, but only a continuance of what we have already begun—an extension of a system of conduct which is already in operation. Thus it imperceptibly allures us to the practical adoption of Christianity, even amidst our misgivings and hesitations. We find that, whilst we thought we were pausing on the threshold of the faith—weighing the value of objections, and disputing every inch of our way—all scrupulous caution has been superfluous; since we are, *in fact*, already obedient to the principles which our religion calls upon us to embrace and pursue; that we have been its disciples in a manner, whilst we were unconscious of it; and whilst we debated it in words, already confessed it in our lives. From such a discovery the transition is comparatively easy to the hearty reception of the religion in all its spiritual energy. It is not beginning anew. It is but to *repeat*, in order to our *eternal* happiness, what we have been doing through our whole previous life, in order to our *temporal* interests. It is but to carry forward the wisdom of the children of this generation to the condition of the children of light.”*

* Essay on the Philosophical Evidence of Christianity, or the Credibility obtained to a Scriptural Revelation, from its coincidence with the Facts of Nature; by the Rev. R. D. Hampden, (now Bishop of Hereford.) pp. 182-84.

In the following extract from the above cited paper in the Benares Magazine, pp. 272-5, the analogy which must be conceived to exist between the present life and a future state is thus illustrated.

“Indeed it were contrary to all analogy to imagine that our essential nature will ever be changed. It cannot, (so far as we can now perceive,) be altered in another life, but by being purified, exalted and perfected.

“To show that such is the case, should be one of the aims of religious teaching. Men cannot look forward with hope and desire, to anything which they do not perceive to have some resemblance or analogy to those objects from which they derive their present happiness. It is true that no one can contemplate futurity with real hope and satisfaction, in whose heart the love of God has not yet taken root; and that so soon as God has decidedly become the

IX. Finally, conciliation should extend to our conduct and example, as well as to style, topics, and arguments. Even with this view

chief object of the soul's affection, that world to come in which alone He can be perfectly served and glorified, will also become inevitably an object of earnest desire.* Still a just representation of the nature of heavenly blessedness might kindle the desire for it, even in those whose minds have hitherto been dead to the impressions of piety, and so awaken their religious life. Educated persons especially appear to be open to beneficial influence in this way. They might be led to see that those powers which have found a fitting, though inadequate employment, in the pursuits of literature or science, will all obtain their full and perfect scope in the world to come: that there the affections, the imagination, the reason, the sense of the sublime, the admiration of all that is lofty and fair, will be called into exercise, by an infinite variety of the noblest objects. Those who love to investigate the physical laws by which the world of matter is governed, might be led to reflect how much ampler a revelation of the constitution and harmony of the universe their expanded faculties will be able to grasp hereafter, if they are "thought worthy to obtain that world, and the resurrection from the dead." Those who now delight in contemplating the beauty and glory of external nature, might be taught to anticipate a brighter and more sublime magnificence in the Christian paradise;—

" All that is most beauteous imaged there
In happier beauty; more pellucid streams,
An ampler ether, a diviner air,
And fields invested with purpureal gleams,
Climes which the sun who sheds the brightest day
Earth knows, is all unworthy to survey."†

"Those who derive their happiness from the pure exercise of the domestic affections, might be encouraged to indulge the hope of reunion in their heavenly home, with those most dear to them, retaining there, we may suppose, all that is unblameable in their old

* "The love of God itself also might, it is conceived, be promoted by dwelling upon the identity or intimate resemblance in kind between the divine attributes, and all that we love and admire in human excellence; the former being shown to be the glorious and uncreated archetype of the latter."

† Wordsworth—Laodamia.

alone, if there were no other motive to impel him, the advocate of religion should study to depict it as beautifully in his conduct, as by

characters, yet transformed into "the image of the heavenly," and thus become, in their degree, perfectly worthy objects of love and admiration. Those again who delight to study the history of past, or to watch the course of present, events; to trace the rise and fall of empires, the advance of civilization, the development and action of the great principles which affect the welfare of mankind;—who love to observe the varieties of individual and national character, and to dwell on the renowned and heroic deeds, the master-works of art, and the noble productions of genius, in which the virtues and powers of humanity have been manifested;—such students of history might be instructed reverently to hope, that in the world to come, a course of events yet more interesting and august will rivet their attention; that the history of God's administration, and of the acts of created beings in this and other worlds will be more distinctly unfolded; that the deeds of personages yet more illustrious than the greatest of this earth, and acting on a wider theatre, will be displayed before their eyes;—that there, the contemplation, and the sublime interest of the past and of the present shall be attended with unalloyed satisfaction; that there, intellectual creations, even of finite minds, magnificent beyond the range of our present conception, shall call forth unbounded admiration;* while the glorious manifestations of the Divine Mind, here seen "through a glass darkly," but there more plainly witnessed, shall fill their souls with wonder and exultation. They whose powers are heavily tasked by duties and responsibilities which they are struggling worthily to fulfil, might be taught that in heaven the care-worn shall find rest:—

"No fears to beat away, no strife to heal;
The past unsighed for, and the future sure;"

not in an indolent repose, but in a sphere of action, suited to the vigour of their renovated powers; that there all shall find perpetual employment for an unwearying and everbuoyant activity; adequate exercise for all faculties; the fulfilment of all aspirations. In using illustrations of this nature we build upon something already known

* Spake of heroic arts in graver mood
Revived, with finer harmony pursued.—LAODAMIA.

his words. While, therefore, he endeavours on all occasions to maintain his principles, and, avoiding ostentation, to exhibit them in their proper effects, he should be careful, at the same time, to act with judgment, and to abstain from anything severe in his demeanour, or needlessly rigid in his practice. This is a concession to the prejudices of the weak little less necessary (though often but little thought of) than that enjoined by St. Paul in the fourteenth chapter of his Epistle to the Romans; since all who have an imperfect idea of their duty, and are prejudiced against any mode of life which they consider puritanical or needlessly austere, (though less deserving of indulgence than the scrupulous observers of obsolete ordinances) are still our brethren, and may either be won by prudence and kindness, or become yet further alienated by injudicious treatment. It is quite possible, on the other hand, that many serious but weak-minded Christians may be offended at that liberty which men of sounder judgment allow themselves; and it is true that regard should be had to their prejudices also, and nothing ob- and experienced : we graft upon already existing ideas and feelings ; we shew that the future blessedness to the pursuit of which we invite others, is analogous to something which they already possess and value ; and by this means we may aid them in appreciating the attractions of that which we seek to recommend."

truded on their notice by which they are likely to be scandalized. But in cases of this sort, where our duty in regard to one class of persons may appear to clash with what we owe to others, it must be left to the discretion of each individual, with reference to the peculiarities of his own social position and relations, to adopt that line of conduct which a reasonable regard to the character and circumstances of those persons who have the strongest claims on his solicitude, may seem to dictate.

In this view (without here entering on the question whether, on other grounds, dissent from the Established Church be right or wrong), it seems to be an argument of considerable weight against it, that it throws a stumbling-block in the way of those who are not pious, by leading them to suppose, from the example of the devout separatists with whom they may be acquainted, that true religion necessarily requires greater sacrifices of a particular kind, and a wider departure from the customs of society, than may be really material. It is true that the dissenter may say that he does not conceive it to be essential to the religious character of others that they should follow his own example of nonconformity. But others will be apt to fear that the natural tendency of earnest religion is to produce the same effect on

themselves, and to carry them forward to the same lengths to which it has carried the dissenter, and they will therefore be the more averse to embrace it. For men's ideas and judgments of things are generally (and must of necessity be, sometimes) formed from what they see immediately around them, and in their own circles, and do not often result from an extensive experience. If, on the other hand, the same persons had seen true religion presented to them in action, without that additional peculiarity and strictness which dissent has a tendency to throw around it, they might have been enabled to perceive its essential attractions, and have come to regard it as a thing which it were possible for them to embrace and practise.

The principles which have been explained in the foregoing pages are even more important in their application to efforts made to instruct the people of foreign and imperfectly civilized countries, than to those which have in view the benefit of our own countrymen. And it is in cases of this sort that the necessity for some specific adaptation of language, and of topics, to the peculiar circumstances of the persons addressed, is most obvious at first sight. But in proportion as others differ from ourselves in their opinions, feelings, and manners, it

must be more difficult to understand thoroughly their peculiar genius, and to shape our instructions and treatment accordingly. Many of the principles above insisted on, being based on a survey of human nature generally, will be seen to be applicable to the circumstances of all mankind alike; but there are others, having a more specific reference to the state of foreign nations, which will require a separate consideration. It is intended, in these further remarks, to allude, in this point of view, to some peculiarities in the condition of the Hindus and Mohammedans of India, for the purpose of showing what are the most likely means of conciliating their good-will, and of procuring a favourable and intelligent hearing for the arguments and statements of the teachers of Christianity.

The general character of these mental and other peculiarities must be intelligible even to those who have not had access to any other means of information than the Bible, in which we meet with so much that is difficult to understand and explain, solely from the oriental style and imagery in which it is conveyed. From this source alone some judgment may be formed of the extent of study of men and books which must be required in order to attain a familiarity with the habits of thought, and

manner of language, peculiar to the people of the East; and this judgment will be confirmed by an acquaintance with the people themselves. The difficulty as well as the importance of acquiring this insight into the genius of oriental nations is apt to be underrated by those who have little aptitude for research and little disposition for calm reflection, and whose ardent zeal is ever stimulating them to instant action; but it will be appreciated by all those who study the men, the literature, and the institutions of the East, with adequate patience and diligence.*

The Rev. John Penrose, in his Bampton Lectures for 1808, has the following remarks on the general character of those who undertake the missionary office, which, as well deserving of consideration, may be advantageously prefixed to the suggestions about to be made on the instruction of Hindus and Mohammedans.

“The capital difficulty, however, seems to be of a more important and formidable kind. There is nothing which demands not only so much delicacy and address, but also so just

* It is remarked by a German writer on India, P. Von Bohlen, in his work on “Ancient India,” vol. i., p. 78, in words which he quotes from another author, that the missionaries “consider the European conformation as the only type of humanity” (*die Europäische Bildung für den einzigen Typus der Menschheit halten*). Some of the remarks of this author are, however, scarcely characterized by candour.

and liberal a knowledge of human nature, as interference in matters of religion. It is manifest, however, from past history, and I know not that the experience of present times tends in any degree to invalidate the observation, that those persons who devote themselves to the missionary office, though often men of the most heroic disinterestedness, and sometimes of an acute and active genius, yet are rarely possessed of an enlarged and comprehensive intellect. In the immediate object which they are desirous of attaining—an object, indeed, of the highest worth and greatness—they appear somewhat too exclusively to concentrate all the faculties of their minds; and, from want of an extended contemplation of human nature, to mistake the means by which that very object may be best attained. Eager to multiply conversions, they seem naturally to fall into those imprudences which attend an unenlightened spirit of proselytism. In some cases, as we have seen, they accommodate Christianity to the idolatries of those to whom they preach. In others, they forget that the same causes which make religion necessary to mankind, attach men to the religion in which they have been bred, and that every rude attack serves only to bind them to it more closely. These errors seem not to imply any particular imputation of blame to individual missionaries, but naturally to result from the constitutional imperfection of mankind. Throughout India, and other unconverted countries, they probably will extend to all teachers of Christianity, whether of native or European extraction. We rarely can find accuracy of judgment united with that warmth of character which is necessary to induce men to undertake the difficult and dangerous office of promulgating Christianity to idolaters, however useful they may esteem that office to be—however sublime. Those varied studies which discipline and correct the mind, lessen the intensity of its application to any one pursuit. To improve reason has a tendency to diminish zeal. I speak only of what usually is the tendency of such improve-

ment, without examining whether it is capable of being, or ought to be, counteracted."—*Bampton Lecture for 1808, by the Rev. John Penrose, Sermon vii., pp. 211-13.*

We have to regard then, first, the Oriental character, generally, as contrasted with the European, and the various intellectual and moral peculiarities which it implies, together with the modifications which this survey would suggest in the matter and manner of instruction.

II. Next, it is incumbent on the herald of Christianity to take a comprehensive view of the character, social state, institutions, and manners of the particular people to whom he is sent, and of the light in which they must necessarily regard his attempts to introduce among them a new religion. The first impulse of zeal would, no doubt, urge him to overlook all other points of view, and regard them solely as the deluded followers of false and corrupting systems, exposed to a fearful risk, from which he must strive to rescue them by an immediate announcement of the Gospel. But further reflection, and, still more, practical contact with the people, should remind him that they are actuated by their own natural hopes and fears, by human passions and national prejudices, which he must study and regard, if he would hope to exercise a beneficial influence over

their minds. He must try to enter into their feelings, and look at things from their point of view, bearing in mind his own position in reference to them, the many circumstances in which his own national habits and outward appearance differ from their's, and the suspicion or coldness with which they are therefore likely to regard him. Still further, he must recollect that he has come among them professedly as an aggressor upon their venerated religions—to call on them to abandon their own, and to adopt a new and strange faith, to take a step which must expose those who venture on it to extreme obloquy and ill-will,—occasioning the disruption of many natural and social ties, and entailing much temporal loss and suffering. All these things should be carefully considered, and every means adopted by which the effects of such obstacles may be lessened. A kind and judicious treatment will not fail to secure the good-will and respect of those to whom the missionary is familiarly known : while a general benevolence, a care not to bring into prominent view such of his own national peculiarities as may be likely to give offence,—such a regard to the prejudices of those with whom he is brought into contact as may be innocently practised,—such mildness and tenderness of language in dealing with their

superstitions as may be consistent with the truth—and such a statement of the truth itself as they may be “able to bear;”—these and such other imitations of the apostolical practice of being “made all things to all men,” as experience may suggest, will probably be successful in gaining for him “a good report of them that are without.”*

* The example of St. Paul, when preaching at Athens, has been already adverted to above, p. 16, and some of Dr. Neander's observations on it have been cited. That example is even more in point here. The following judicious remarks on the subject are taken from the Benares Magazine, pp. 435-6, Vol. I. No. vi. for April 1849.

“Our Lord and his Apostles, in their casual disputations with the mass of the people, were mild and conciliatory in their language. The few addresses on record delivered by St. Paul are master-pieces of delicate feeling, and of respectful consideration for the tastes and prejudices of his audience. There is not only not a word to be found in them, which could offend the most sensitive mind, but there is a felicitous selection both of sentiments and expressions likely to commend themselves to the judgment and sympathy of every hearer. Herein St. Paul shewed himself an accomplished scholar in the science of the human mind. His object was to convince, to persuade, to win. To accomplish this, he knew the advantage, nay, the necessity of conciliation. Knowing that the chief entrance to the judgment and reason of men, lies through the avenue of the will, the feelings, the affections, he occupied it: he possessed himself of the portal, that he might penetrate to the very shrine of the temple. Instead of bringing forward, and denouncing errors, follies, and superstitions, he skilfully sought out, and with care elaborated the truth which natural reason acknowledged. Though the human mind was a fallen sanctuary, the Apostle knew that beneath the superincumbent ruins, there still existed a precious fragment of original but obscured glory.” * *

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“If St. Paul had in every city held up the worship of the people to ridicule, which he did not;—if he had assailed the system of the day with

III. Then, in regard to the more learned part of the Hindus and Mohammedans, there are yet other means of conciliation which may be employed, with the prospect of a beneficial result. Independently of that knowledge of the religion and opinions of the Eastern nations, which is so essential to the Missionary's efficiency, it is advisable that he should possess as large an acquaintance as possible with their general literature, their classical languages, their tastes, and their objects of national interest and pride. It should never be forgotten how many reasons the superior classes of the Hindus and Mussulmans have for regarding us with suspicion and dislike. The teachers of Christianity may, however, be apt to overlook this. They themselves, from the commanding position of their nation, and from the immeasurable superiority which they feel to attach to their own religion, have no motive for regarding with jealousy the people with whom they have to deal. They come, in fact, as benefactors and patrons, and

terms of reproach, which he did not ; if he had opposed the prejudices of the people, which he did not ;—instead of conciliating them, which he did, would he have achieved the triumphs which are now on record ? Would he have been the architect of those glorious spiritual temples which in many a land he raised to the honor of his God ? If we would convert men, like the Apostle Paul, we must, like him, conciliate, persuade, and win."

in circumstances which have every tendency to maintain that good-will and charity which have actuated them in devoting themselves to their evangelistic work. They may, therefore, be prone to forget that the position and feelings of the people whose benefit they have in view, are in many respects opposite to their own; that they are a conquered race, subjected to the dominion of a nation widely differing from them in colour, habits, manners, and sympathies; taught even, in some measure, to consider themselves inferior to their foreign benefactors, by the very efforts which the latter profess to make for their improvement; and assailed in the objects of their greatest veneration and pride. Some of them, too, may think that the missionaries are seeking to supplant them in their office of teachers. If these considerations are duly weighed, they will teach us how important it is, not only to avoid everything in our acts or language which may tend to humiliate or affront, but also to do all we can to conciliate and gratify them, by attaching, as far as we may find it possible to do so, a value to that which they esteem the most; by sympathizing, in short, as much as we can, with their tastes and pursuits; and thus testifying an impartial admiration for whatever is excellent, from what-

ever quarter it proceeds. That there is much in their learning which we can honestly admire and praise, is well known to all by whom it has been studied. Two of the languages in which the literature of the Hindus and Mohammedans respectively is embodied—the Sanscrit, and the Arabic, are celebrated for their copiousness, the beauty of their structure, and the perfection of their grammar; and while one of them, the Sanscrit, is remarkable for its affinity to some of the most famous of the ancient and modern tongues, the Greek, the Latin, and the German,—perhaps even greater interest attaches to the Arabic from its intimate connexion with the Hebrew. Then, again, these languages are rich both in poetry and in treatises on the various branches of philosophy and mathematics, which, though they may throw little further light on these subjects to the European student, are yet remarkable as illustrating the history of the human mind, and interesting from the power of thought and the genius which they display. Some familiarity with these languages, and with the names and writings of their most famous authors, may reasonably be expected of those whose sphere of evangelistic action lies in the countries which gave them birth, or among men who hold them in high veneration, and have largely im-

bibed their sentiments. It is true that the tenets of the Hindus and Mohammedans may be understood without a knowledge of Sanscrit or Arabic; but still it is to be recollected, that these tongues contain the original sources of information—that without them our knowledge of terms, and consequent aptitude for discussion with learned men, is likely to be defective—and that an acquaintance with them, on the other hand, is sure to raise the Christian disputant in the esteem of all classes of his opponents.* Wide differences must always remain between the European and the Oriental, in their manner of life and habits of thinking. Nor is it to be desired that any attempt should be made to produce a premature and artificial resemblance, socially or intellectually, between the two, by breaking down what is peculiar to either, since this would evidently be running counter to the natural genius of one or other of the races. But while this rule is maintained, it is no less evident that much of friendly feeling, if not perfect sympathy, may

* There is a collateral benefit which might be anticipated from the general study of Sanscrit by the Missionaries, and still more from its extensive study by the most liberally educated Native youth. If a knowledge of this sacred and mysterious tongue were to become thus common, the prestige of the Pundits' learning and authority, and the reverence of the vulgar for the system they uphold, must inevitably decline.

be generated between the parties, by the one taking every opportunity of appreciating liberally the other's merits, of testifying an interest in the other's pursuits, and seeking in every way the other's welfare and advancement.

IV. Further, an accurate acquaintance with the religions of the East is a necessary qualification for the Missionary, in order to show that he is really master of the systems which he undertakes to controvert, and is actuated by no other motive than a love of truth, and a regard for God's glory and the welfare of mankind. For if the advocate of Christianity exhibit but a partial and imperfect acquaintance with the *Qoran* or the *Shasters*, it will be a natural, and scarcely unjustifiable inference, if their votaries should conclude that his zeal springs from a blind aversion to creeds of which he knows nothing, merely because they differ from his own, and not because he has any solid grounds for disputing their pretensions. If the missionaries are but imperfectly informed in regard to the details of the systems they oppose, it can scarcely fail to happen, that in the course of a long argument with an acute defender of his own religion (in which the discussion will sometimes turn on a variety of minute points), this defect will become evident. Christians naturally

ground their own conviction of the falsity of those religious systems, (as far as internal evidence goes,) on the general fact of their being opposed to, or inconsistent with, Christianity, and on some few of their worst features; but it should be remembered that such arguments, however satisfactory, and justly so, to ourselves, are yet very crude and imperfect, when viewed as the instruments of convincing others. The adherents of those systems, it should be recollected, will be naturally disposed to overlook their worst parts, to palliate their exceptionable features, to regard each his own religion as a whole, and to dwell particularly on those portions of it which are most excellent; and it is, therefore, highly important that the unfavourable judgment pronounced by the Christian disputant should be seen to proceed from a comprehensive acquaintance with all the parts, and an impartial estimate of the whole of those religions. And, in fact, the Hindus and Mohammedans have a right to expect that their instructors shall, to the best of their ability and opportunities, make themselves masters of that which they take upon them to supplant. If we do not possess this knowledge, how can we hope to obtain that credit for fair dealing and candour which is so essential to our success?

V. This accurate study of the religious opinions of the Hindus and Mussulmans is also required, in order that we may escape the risk of uselessly offending their prejudices, or rousing their angry passions, by any needless or invidious reference to dangerous topics. An illustration of this has been already given in regard to certain species of food permitted by Christianity, but the lawfulness of which (regarded as they are with abhorrence by Hindus and Mohammedans) it would be imprudent obtrusively to urge.

VI. An exact acquaintance with these religious systems is further necessary, in order to enable us to discover, and give their adherents credit for all that is really true and unexceptionable in their principles. By doing so, we shall have gone some way towards gaining their good-will, and shall have obtained credit with them for honesty and candour, as well as have found some common ground from which we may be able to make further advances towards the establishment of the ultimate truth which we wish to inculcate.* By accurately

* See the able paper in the *Benares Magazine* for March last—"On the Prospects of India, Intellectual and Religious"; in which this view of recognizing all that is sound in the native systems, and employing it as a foundation for the further superstructure of truth which we wish to erect, is well enforced. The following sentences touch on this point: "We will just beg the reader's attention to the

analyzing their tenets, and showing where they are true and where they are erroneous, we may be able to point out the origin and

two facts, that a mind can be taught only by means of the knowledge that is already in it ; and that a piece of knowledge in any mind—more especially in a mind unfavourably prepossessed—is an obstacle to the reception of any system which, by neglecting to recognize, appears to deny, the truth of that piece of knowledge. Whatever in the Hindu systems is a portion of the adamantine truth itself, will only serve to baffle our efforts, if, in ignorant impatience, we attempt to sweep it away along with the rubbish that has encrusted it. What kind of engineer should we think him who, in seeking to raise a beacon on the Goodwin sands, should hesitate to acknowledge as a godsend, any portion of solid rock among the shifting shoals, to which he might rivet one of the stays of his edifice. When a headstrong opponent of an erroneous doctrine treats with indiscriminate scorn what is true in the doctrine and what is false, he has no right to complain that his arguments against the false are as lightly esteemed as his scorn of the true. We ought to acknowledge with thankfulness every thing that we find excellent in the Hindú Sástras, as we welcome every spot of verdure in the desert : and when the Hindus have only halted at a stage far short of that which we ourselves have reached, we should rejoice in being able to present to them our superior knowledge not in the shape of a contradiction to anything that is false in their views, but as the legitimate development of what is true.

“ Aiming at this, we ought carefully to avoid mortifying the Brahman by dwelling upon the absurdity of some portion of his opinions ; and if, after becoming cognizant of the fact that the knowledge of Europe is but the fair development of what is true in the systems of India, he should object that the conclusions to which we have led him are inconsistent with opinions which he has been accustomed to regard as incontrovertible, our reply is ready :—the difficulty is not of our creating ; it is his own affair ; and God, in giving him a mind capable of judging, has superadded a responsibility for the honesty of his judgment.”—Ben. Mag. No. V. vol. I. pp. 350-1. The importance of conciliating learned Hindus is strongly urged at the opening of this article, and further on, the importance of Sanskrit,

cause of the error by which our opponents have been led astray;* and will thus be far more likely to bring them over to the side of truth, than if we had regarded their error solely in itself, and had employed ourselves in attacking and denouncing it. This point has been already illustrated by a reference to the principles on which the defence of idolatry is grounded. Another case may be found in

as an instrument for the improvement of India, is set forth. The whole of this interesting contribution to the science of instruction should be studied by those who have devoted themselves to the task of educating or evangelizing the people of this country. It is fortunate that the able writer is not obliged to confine himself to theorizing, but is in the best possible position for giving practical effect to his views ; and is now engaged in the task of casting the substance of European knowledge into a mould adapted to the taste and genius of the learned class of Brahmins.

In connexion with the subject of employing all that is true in the native writers, as a basis and starting-point for the instruction of their countrymen, the name of the late Mr. Lancelot Wilkinson,—who carried out this principle so successfully in regard to the Siddhantas, or mathematical and astronomical treatises of the Hindus,—should not be forgotten. Nor in an enumeration of the most enlightened and scientific promoters of Native Education, should the mention of Mr. B. H. Hodgson, the author of the letters “On the Pre-eminence of the Vernaculars,” be omitted. See Appendix No. III. The extracts there made from Dr. Grant’s Bampton Lecture, are connected with the subject of this note.

* “To point out the absurdities and the mischiefs to which any error naturally leads, is the more likely way to deter men from falling into it : but to trace the mistake up to its origin—to explain the difficulties, and clear up the misconceptions, which first gave rise to it, will generally be the more efficacious method of reclaiming those already infected.”—*Whately’s Bampton Lecture*, first edition, page 170.

that doctrine which must form so frequent a topic of discussion between Christians and Mohammedans—the unity of God and the Trinity ; a topic which should always give occasion to the Christian to applaud the zeal of the Mussulmans in defending that most momentous truth,—the unity and unapproachable majesty of the Godhead, and in abhorring all approaches to idolatrous worship, at the same time that he asserts the equally essential truths of the divinity of the Son and of the Holy Spirit.

VII. In discussions with people circumstanced like the Hindus and Mohammedans, we should not expect to produce an instantaneous or rapid revolution in their sentiments or belief, but be satisfied if their conviction proceeds by degrees,—truth gradually dislodging error, and taking its place. Life-long and deeply-rooted prejudices and persuasions cannot be suddenly and violently eradicated. Long-continued and repeated efforts will be necessary to loosen their hold. It should ever be our study to place ourselves, as far as possible, in the position of those we are seeking to instruct, to endeavour to divine the exact state of their sentiments and feelings, and to enter into their difficulties—for difficulties even the most honest lover of truth among them may

sincerely allege, when called upon to renounce his own faith and embrace Christianity. It is not alone those obstacles arising from the dread which he must necessarily feel of encountering the obloquy and hatred of his co-religionists which are here alluded to, (though these are doubtless sufficiently formidable,) but also the difficulty of persuading himself that his own religion is really false, and our's really true. Convinced ourselves of the truth and divinity of Christianity, of the veracity of its primitive witnesses, of the faithful transmission and genuineness of its records,—conscious of our own honesty in believing and propagating our religion, we are prone to think that these our impressions must naturally transfer themselves to the mind of the idolater, or the Islamite. But we forget that he will be apt to look, without sympathy, at least, if not with dislike, on foreigners like ourselves; that he will judge all mankind by that standard with which he is most familiar; that, having found among his countrymen so much treachery and deceit, he will naturally be slow to credit our professions of superior rectitude; and that he will regard our religion with the same aversion and suspicion as ourselves.* With his experience

* The birthplace of Christianity was in an eastern country: the religion was soon widely diffused in the neighbouring lands, but did

of the falsehood and fraud by which he has been environed from his infancy, how difficult must it be for such a person (ignorant, as he is, of ancient history) to put faith in the assertions which Christians make in regard to those facts and events on which they ground the credibility of their creed! Surrounded by other false systems, whose pretensions he rejects, how can he bring himself to believe that a religion originating in a far distant region, whose records, —contained, as they are, in foreign languages, —he is precluded from examining for himself, can have any just claim on his attention? Then, again, the adherent of a long-established Pagan religion, of a mysterious and ante-historical origin, laying claim to unfathomable antiquity, rich in ancient and hallowed writings, boasting of innumerable miraculous legends, and dignified by venerable institutions,

not reach our British forefathers for several centuries. It is to us, therefore, an adopted, and not an indigenous faith; no peculiar inheritance of our own, as, for example, Hinduism is of the Hindus. Though we alone stand forward prominently in India as the witnesses and propagators of the Christian faith, we have no greater interest in it than other nations, whether western or eastern. Its original records are not contained in our language. We are merely an offshoot of the great Christian stock. This view of the matter, that Christianity is nothing European, and that we have no *national* grounds for ranging ourselves on its side, might with advantage be impressed on the Hindus and Mahommedans more frequently than it appears to be: though, indeed, the better instructed Mussulmans are aware of the fact. The adherents of Islam in India may, indeed,

will have some difficulty in discriminating* between the unsubstantial character of these claims, and the genuine supernaturalism of Christianity, resting on solid historical evidence. He will be unwilling to admit, and at first, perhaps, but little able to appreciate, the difference between the natural rise, the unopposed progress, and the legendary transmission of a human religion, and the miraculous origin, the obstructed but irresistible advance, and the strictly-traced evidence which mark the divine dispensation. Nor will his difficulty be much less in appreciating the internal characters of truth and pu-

to some extent put forward a like argument in favour of their own impartiality in urging the claims of their creed. They have, however, a closer affinity to the Arabs, than we have to the Jews ; and many of them boast of being the descendants of Ali or of their prophet.

* He may even admit the Christian miracles without conceiving that they involve the overthrow of his own religion. "That Moses wrought miracles, was beyond all question the common belief of the ancient heathen nations. The servants of Benhadad are reported to have said, that the gods of the Israelites 'are gods of the hills, and therefore they are stronger than we.' But these heathen nations certainly never imagined that the admission of the fact that Moses worked miracles, or that this other admission, that the God of the Israelites could give victory when the battle was in the hills, could carry with it, as a consequence, that the religion of Moses must destroy the evidence of their own religions. They too had their own miracles, or at least their traditions," &c.—*Penrose on Miracles*, p. 245. "Even in Rome itself very many persons might believe that the Christian miracles indicated absolutely a divine power or authority. Yet we cannot infer that they must have seen reason, in consequence, to become converts to the Christian religion. Christianity and Heathenism, they would think, might still co-exist."—*Ibid*, p. 246.

rity in the Christian religion. Familiar with the impurity of his own legends, how can he be expected to see, in all its force, the necessity for perfect holiness, as an essential characteristic of a divine revelation? Finding in his own system much of pure, and even of lofty and romantic morality,* and a theology sublime, though mystical and unsound, he may be prone to conclude, that if the character of a religion be an index of its origin, these merits which he can predicate of his own, may be fairly held to outweigh its errors and impurities, and to evince its divinity. Such self-delusion, or, it may be, even absolute incapacity to appreciate at once the truth suddenly placed before the mind, will not be looked upon as incredible by those who have

* Such as those tenets of Hinduism which proclaim the superior excellence of an ascetic life, or exhort widows to sacrifice themselves on the funeral piles of their husbands. There is a grandeur in self-denial and self-devotion which we may suppose to be irresistibly attractive to some of the nobler spirits among the Eastern nations, as is, in fact, proved by the prevalence of asceticism, both among Hindus and Mohammedans. The Stoics had discovered this sympathy with their tenets among the Indians, as appears from the following passage of Lucan, and many others in the later classical writers :—

“ Quique suas struxere pyras, vivique calentes
 Conscendêre rogos. Pro ! quanta est gloria genti
 Injecisse manum fatis, vitæque repletos
 Quod superest, donasse Deis !”

Lucani Pharsalia, iii., 239.

only their general knowledge of human nature to teach them how men are blinded by partiality to their own systems and sects ; and much less by those who have learned by observation how much human reason may become perverted and debased by the long-continued and hereditary action of false religion and false philosophy. Taking these circumstances into consideration, it would seem to follow that, in many cases, a reasonable conviction of the truth can only be matured, in the mind of the reflecting heathen, by slow degrees : and it may often happen, that the living representations of Christianity, which he observes in the conduct of those who are really instinct with its spirit, will be the first foundations of his belief. Without underrating the strength of the Christian evidences, it should be ever remembered that they will strike different individuals with different degrees of force, according as, from a variety of circumstances, they *feel* more or less powerfully the claim which these evidences have on their attention, and are, more or less, prepared by previous training or otherwise, to appreciate their cogency ; and it is consolatory to reflect that the responsibility of those persons, to whom the true religion is proposed, in regard to the reception which they give to it, must

always be proportioned to the clearness with which its evidences can be exhibited to their minds.*

* *Penrose on Miracles*, pp. 321-23. The same author discusses, pp. 305-11, the various degrees of strength with which the claims of Christianity pressed themselves upon the notice of the Jews and of the Greeks in ancient times, and now demand the attention of various persons in modern times. "There is not any one, who, when he reads St. Paul's eloquent complaint, that 'Christ crucified was to the Jews a stumbling-block, and to the Greeks foolishness,' does not here feel that this error of the Greeks must have been far more pardonable than that of the Jews. And for this plain reason, that the real claim of Christianity could not ordinarily be exhibited to the Greeks, as possessing a degree of strength and importance equal to that which it must have assumed in the eye of the Jew." (pp. 308-9.) The case of the Mohammedans and Hindus is thus stated :—"Where lies the reason that we expect justly from the Mohammedan that he should weigh carefully the claim made on him by Christianity? Is it not that the Mohammedan himself recognizes the mission of Christ, and cannot be ignorant that for many centuries Christianity has been the most powerful rival of his own religion? So also as to the Hindu. At least one claim on him for Christianity is, that he sees it to be the professed religion of that power which is now predominant throughout the Eastern world. In short, all circumstances, whether fortuitous or otherwise, which actually attract, or ought to attract attention, either to the religion itself or to its particular evidences, are what constitute that claim to consideration which we perceive to subsist in the Christian miracles." (p. 311.)

APPENDIX.

The following extracts from a paper contributed to the Calcutta Christian Intelligencer for Octr. and Novr. 1845, "on the best mode of reasoning on the subject of religion with educated Hindus and Mohammedans; and on the qualifications necessary for that purpose," are reprinted here as a supplement to the latter part of the foregoing Essay.

THE best mode of presenting Christianity and its evidences to Hindus, especially the more learned and philosophical classes, may have been often exemplified in practice, but has never yet been properly unfolded in theory. Good feeling and Christian prudence have doubtless tended greatly to soften those asperities of assertion and argument which many a Missionary, in the absence of a comprehensive conception of his duty, would otherwise have felt himself impelled to employ. But charity and prudence are of themselves insufficient guides in the arduous task of evangelizing the heathen. A general knowledge of human nature, its motives and its springs of action, joined to a special acquaintance with the feelings, the manner of thinking, and the state of knowledge which are characteristic of those whom he addresses, must be essential requisites of an evangelist. But it is a great mistake to suppose that these qualifications are (as regards the natives of India) necessarily conferred by a mere residence in this country. In truth, we may spend our whole lives in the midst of the Hindus, and yet be almost entirely ignorant of some of their essential

characteristics, moral and intellectual. What is commonly called a knowledge of the native character, i. e. an acquaintance, from experience, with their most prominent and superficial peculiarities, is something quite inadequate for the object in view. And beyond a doubt, a knowledge of Eastern habits of thought in theological matters, may be more thoroughly acquired even in Europe by the student who brings to his researches into the history of the African and Asiatic Churches, adequate diligence, added to a philosophical spirit, than by any individual residing in the East, who is gifted with an inferior power of discerning the distinctive characters of the human mind in the different regions of the earth.

The principle above laid down is in some degree applicable even to those religious teachers whose mission lies among their own countrymen. No one who has ventured to think for himself, can doubt that piety and zeal alone, undirected by sound judgment and knowledge of the human heart, are insufficient to constitute a useful Christian minister; or that presupposing the existence of faith and earnestness, he who adds thereto the greatest wisdom and comprehension of mind must, humanly speaking, command the greatest success in his holy vocation. But greater skill and deeper wisdom must be necessary for him who seeks to persuade and guide men whose habits, ways of thinking, and associations, are widely alien from his own, than for him who has the same office to fulfil towards those with whose character, ideas, and predilections he has been familiar from his childhood.

God forbid that while upholding the necessity of a sound, manly and enlarged understanding, I should in any degree depreciate those essential graces, a spirit of prayer, and zeal for God's glory and for Christian truth. These graces, we may hope, are often blessed and overruled by God, even when they dictate means unsuitable to the ends proposed. But this is far from proving that we are not to cultivate to the

utmost, according to our opportunities, all the faculties wherewith God has endowed us, or to make all the capacities of our reason tributary to His service. These noble powers, with all their capabilities of improvement, were never bestowed on us to be left unexercised and unemployed, and least of all, when we are called to deal with the highest subjects and most momentous interests. It is true, most true, that in religion we can discover no new truths. Still, the right and humble exercise of reason must lead to a truer appreciation of the doctrines which have been revealed. Again, it is plain that without a divine influence, men will not listen to the voice of the "charmer, charm he never so *wisely*." Still, wisdom and skill in the adaptation of arguments and incentives to the character of the individual whose understanding and will we desire to sway, are *natural*, and therefore *divinely-appointed* means towards the end.

These considerations point to the necessity of a high standard of qualification in all those who devote themselves to the service of God in the evangelization of India, whether in reference to its Heathen or its Mohammedan inhabitants. But it is yet more essential that those who are brought much into contact with *learned* Hindus or Mussulmans, should be men of enlarged and cultivated minds, and of a candid spirit. The necessity for this will be put beyond a doubt, if we consider on the one hand, the learning and ability of the Mohammedan doctors; and on the other, the systematized errors and perverted ingenuity of Hindu disputants, and the acuteness and accuracy of thought which these demand in their opponent. Most of all, must high qualifications be requisite in those who engage as authors in the systematic refutation of Hindu or Mohammedan errors.

* * * * *

In investigating systems known to be more or less erroneous, with a view to their refutation, there is always a risk that

the advocates of truth may be betrayed, by their sense of the momentous consequences involved in the controversy, into a disposition rather to detect and expose the unsoundness of the antagonist doctrines, than to discover their real meaning and spirit. There is thus a danger of injustice being done, and needless hostility excited, by the imputation of falsehood in stronger or more unqualified terms than truth will warrant. Hence it is of great importance, that these systems should be calmly studied with an unbiassed desire to discern their real character, and the import and bearing of those ideas and phrases which seem at first to be pregnant with nothing but error; and with an inclination cheerfully to recognize the truth as well as the falsehood which the enquiry may bring to light.* If ourselves unable to explore the original sources of Indian doctrine, we shall do well to resort to those writers who have pursued their researches with the greatest share of the spirit just commended. And this will probably be the case with those who like Mr. Colebrooke and Professor Wilson, have, in their enquiries, had no view, at least immediately, to the refutation of the doctrines they were investigating.

II.

An accurate knowledge of these sects† and of their outward marks, as well as their characteristic doctrines, would often

* An illustration of the necessity of an accurate knowledge of the doctrines commented upon, may be found in the following extract from Dr. Grant's Bampton Lecture on Missions:—

“Nor, in the former, can we think enquiry superseded, since the late learned researches of M. Abel Remusat inform us how far we are from appreciating the real meaning of the Buddhistic writings of the Chinese, or comprehending the terms by which spiritual things are expressed, from an ignorance of which, as he remarks, the whole system has met with a contempt from the missionaries which it did not deserve, and which has only rooted its votaries more deeply in their belief. These are not imaginary difficulties, but real questions of Christian prudence which cannot be evaded; for these systems must be fairly met and grasped, if they are to be deposed, and if the Gospel is to take their place in the mind of that remarkable nation.” * * * *Lecture VIII. pp. 275-6.*

† Viz. the various Vaishnava and Saiva sects described by Professor H. H. Wilson.

enable the Missionary to shape his address with reference to their peculiar tenets ; and might sometimes put it in his power to enlist their good will on his side by professing his assent to any particular opinions by which they may happen to be advantageously distinguished from the rest of the Hindus. Thus he would find by Professor Wilson's account of the Mádhwá-cháryas, that that sect combats many doctrines of the Vedantists, and maintains in opposition to the tenet of the soul's absorption into the Supreme Essence (which is asserted to be impossible) the belief of its separate existence and consciousness after death. The soul, or rather principle of life, is, however, erroneously held to be one and eternal. The existence of all these sects, proves, as Professor Wilson remarks, that the Hindus have been very far indeed from remaining in a state of complete inertness as regards the exercise of their reasoning powers for centuries past ; and holds out a hope, that many individuals may be found among the Native community accessible to the influence of argument and reason. In fact, some of these sects, both from the fact of their being in some measure opposed to the mass of the Native community in their sentiments, (though perhaps not in their observances,) and thus, so far, isolated,—and from the superiority of some of their tenets to the common Hinduism, may, with much reason, be considered as the most hopeful subjects of instruction by Christian Teachers.

III.

The following passages are extracted from Dr. Grant's VIII. Bampton Lecture on Missions, pp. 264-7, 270-1.

“It will appear from what has been already said, that a different method will be needed in the treatment of the civilized and the uncivilized,—of those whose minds are already moulded and fashioned by a definite creed and system of worship, and those whose religion consists only of a blind and senseless

superstition and rude idolatry. And further than this; in respect to the former, both *à priori* reasoning and apostolic practice would suggest, what experience leads us to conclude, that the attempt to produce conviction should not be made by advancing at once the high and most holy doctrines which lie at the centre of the Christian faith." After arguing that such a mode of proceeding may not succeed even among uncivilized tribes without some preparatory process, Dr. Grant proceeds:—"But even supposing such a mode of instruction to be fitted for minds destitute of any systematic creed, and sunk in much misery and personal degradation, yet pursue the same course with a cultivated oriental, and the doctrine will be assailed by a searching and sifting analysis. Evidence will be demanded, and when it is produced, the facts on which it rests will be disputed, and the reasonings evaded; chronology and history will be denied, or met by some counter system of such magnitude that, in comparison with it, the former will appear contemptible; and the whole discussion will probably be thrown back upon some abstract question of philosophy or natural theology.* So that either these obstacles must be previously removed, or else some common principles of belief be sought, from which the peculiar doctrines of the Christian faith may be evolved, and thus recommended to the acceptance of the disputant.

"And hence arises a consideration of peculiar interest. All researches upon the subject have confirmed the fact, and there could not be a more engaging study than fully to verify it, that throughout the heathen world there lie scattered the seeds of a primæval tradition, sometimes nearly obliterated, or mixed with fable, sometimes overlaid by a vast and extravagant mythology, or absorbed in some philosophic theory; but still supplying those elements of truth through which the systems

* "Duff's Church of Scotland's India Mission, p. 9."

by which they are obscured exist at all, or become productive of any social benefits. Now in these traditional revelations the germ of the Gospel may be said to exist, as it did when they were first communicated to man. And in reasoning with the thoughtful and intelligent, it would seem the one plan of winning the way to their conviction and acceptance of the Divine faith, to appeal to these primal truths, and, through the expansion and full development of them, to dislodge and shake off the mass of error with which they are encrusted. It would seem the way to conciliate prejudice, and break down that posture of antagonism which the mind naturally assumes, when its faith is directly assailed. And the slightest examination of the method of instruction pursued by our blessed Lord,—how He dispensed to His disciples His heavenly truths, each one in its season, drawing it out as they were able to bear it; sometimes basing His lessons on the law of nature, sometimes unfolding them from the germinal principles in which they lay involved in the law of Moses;—or of the method adopted by St. Paul, when he reasoned with Felix, or preached to the Athenians, or expounded the Scriptures to the Jews;—or further, of the analogy that may be drawn from the whole course of growth, expansion and gradual increase, by which the revelation of the Gospel, through long prophetic periods, was ushered into the world;—all this would teach us that a certain economy of instruction is the ordained method for enlightening and convincing the human mind,—that an appeal to common principles of belief* will more surely and effectually conduce to the acknowledgement of the truth, than a naked announcement of the deep things and unsearchable riches of Christ. And it is deeply interesting to observe how later and more accurate investigations into heathen and especially oriental systems, have opened up these latent elements

* (See Acts xvii. 23, where the Apostle admits some community in the object of worship between the Athenians and himself.)

of truth, these points of contact with the heathen mind. The first discovery of some of these was largely used by infidels of the last century as an objection to Christianity, as though it were only a borrowed form of Eastern mythology, a development of moral truth upon this basis."—p. 268. Dr. Grant afterwards proceeds thus (p. 270): "But my chief object in adducing these topics has not been to notice the sceptical objections that have been founded on them. The researches that have been made into different forms of superstition, have discovered remarkable coincidences in the religion of the most distant countries, which seem to establish the identity of their origin in one primæval revelation; and in the fragments of traditional truths, which they have traced, they present so many points of sympathy and contact with the heathen, of which any one who aimed at leading them from their error would do well to avail himself. It was thus that the earlier fathers met the instructed Pagan on the common ground of the Greek Philosophy; and the writings of Clement of Alexandria may be justly viewed as of a completely Missionary character. And it would be of extreme service if arguments founded upon these traditional truths and practices, either transmitted or imported, were drawn out, and a manual of instruction provided by which the Missionary might be prepared to meet the heathen disputant, and gain his confidence at the outset,—or at least not be obliged, as is now not unfrequently the case, to retire before a numerous assemblage in discomfiture."—pp. 270—1.

IV.

The proofs of the Christian Religion having been stated, and some objections to it encountered, it remains to be considered how those false systems, a belief in which is incompatible with the reception of the true, should be dealt with. And here perhaps it may be laid down that, to a certain extent,

they should rather be undermined than openly brought to the test of our assumed criteria, and ostentatiously assailed.

The pain inflicted by any direct attack on what is dear, venerated, or national, need not be insisted on to those who have studied the workings of human nature, and will take the pains to apply to the case of others what is constantly passing in their own breasts. And though the Hindus are naturally tolerant and submissive, still their reason has not been sufficiently exercised to render a plain exposure of the naked deformity of the worst parts of their religion, in the light in which they appear to us, the likeliest means of convincing them that it has no claims to their reverence. It appears a more hopeful scheme to frame, if possible, an image of the truth, so fair and so instinct with visible divinity,* as to attract their affections with irresistible power, and evince at once its own heavenly origin.

Still, however, there are many dogmas of a pernicious character, the falsity of which it will be necessary to expose. The safest way to deal with these may be to bring them separately into question, and not as component parts of the system of Hinduism. This method derives support from the practice which is common among learned Hindus, of discussing among themselves the discordant dogmas of their different schools of philosophy, the mutual incompatibility of which they avow, without for a moment doubting the divinity of the Sástras. And, doubtless, many a Pandit might be disposed to listen to the truth, prudently unfolded, whose religious feelings would be shocked if he were informed at the outset of the argument that the whole body of the writings he esteems sacred, was a

* Like the fabled goddess ;

————— Dixit, et avertens roseâ cervice refulsit ;

Ambrosiæque comæ divinum vertice odorem

Spiravêre ; pedes vestis defluxit at imos,

Et vera incessu patuit dea.

human figment. It is better that the light should be let in gradually, and as the organ which admits it, becomes prepared to receive greater and greater illumination.

V.

To establish by arguments convincing to learned Hindus the moral character and government of the Deity, is, probably the cardinal point in any scheme of reasoning designed to lead them to the truth. This idea is foreign equally to the pantheism of the Vedanta, and to those theistic systems, which, (as the Nyaya) holding the eternity of matter,* represent God

* See Dr. Mill's Analysis of Bp. Pearson on the Creed. Art. I. Sec. 5.

The same writer in a sermon preached at Bishop's College on 15th May, 1828, gives the following estimate of Hinduism :

"No system of paganism indeed ever stood more complete in all the characters of St. Paul's description than that of India. Were we required to produce from the history of mankind a system, in which the most sublime truths of natural religion were most successfully perverted, so as to be ineffectual to the mind and conscience of the votary ; in which the grand distinction of creature and creator was most systematically set aside, and that ascription of pure goodness to the latter, that is the only source of all piety, most utterly destroyed, by making evil essential to his very creation ; in which all natural inducements to real penitence were most subtly removed, while the most entire priestly subjection was maintained, in which the attention of the votary was most studiously diverted from the morality of life to unprofitable ceremonies, or yet more useless and wretched abstractions ; and in which (setting aside those particular precepts of conduct which the preservation of order makes necessary) the sense of the true rule of life, and end of being, was most thoroughly corrupted, even by religion and law,—and the strongest barriers opposed in every part of its elaborate institute for that purpose to the social spirit of our common nature,—much more to the benevolent equalizing spirit of Christianity ;—we could in no place or time find this more entirely or elaborately effected than in the system established here. A system which, whether considered by the side of the superstitious idolatry that occupies the vulgar worshippers, or of the esoteric philosophy engaging the speculative few that aspire to rise above the illusions of worldly existence to essential union with the Divinity, appears in both to the attentive observer, most dark and demoralizing : so that it may well excite a doubt whether the gross corruption of the one, or the deeper spiritual vices (admired as they are, and commended to the highest praise of sanctity) in the other, are most fatal to the principle of goodness. The system that embraces both these, and frequently presents both in singular and unlovely combination, retains to a degree that it is difficult for an European mind even to conceive, firm possession of every habit of

as the intelligent but indifferent cause of the existing creation. Regarding the subject in an intellectual point of view and without reference to those moral causes which have led to this

thought and action in the interesting people amongst whom we live ; its principles rendering them to a degree, rare probably even amongst Heathens, insensible to the very existence of objective truth, considered as independent of what is taught and prescribed to the several classes of mankind : and thus no less closing their understandings to the evidence of truth, than their hearts to the willing admission of a better virtue. It should seem as if the heathenism of apostolical description, after being banished from every other region known to us by ancient recollection, banished either by the true faith, or that partial semblance of the true which the Arabian impostor planted, had taken undisturbed possession here, and invested its last stronghold with a character of deadly evil proportionate to the greater length of possession."

At a later period the same able writer gives us the following statement of the principles on which he thinks we should proceed in attempting the improvement of the Hindus. (See his reply to the address of the Asiatic Society on his departure for England. *Journal Asiatic Society of Bengal* for September, 1837, pp. 801-2.) "I have long been impressed with the conviction that as an accurate knowledge of the intellectual state of any people must precede and accompany all enlightened efforts for their amelioration,—so to attempt that amelioration by appealing entirely to the lower principles of our nature, the love of comforts and luxuries and the like, while we disregard and despise the forms, however imperfect they may be, in which their own ideas of mental and moral elevation are embodied—is to overlook a most essential element in the problem of human improvement,—to slight equally the high spiritual nature of man, and the history of our own gradual progress to the eminence we have reached. This would be true, even if the language and literature in which these ideas were incorporated by the natives of this country were far inferior to what they are known and acknowledged to be by the most accomplished spirits of civilized Europe,—the one nearly unrivalled for its powers of combination and expression—the other distinguished by a peculiar grace and tenderness of sentiment, and, in the higher flights of speculation into regions where man requires better guidance than his own reason can impart—characterized, even when most tarnished by error, by a singular acuteness and profundity, as well as grandeur of thought. Now if it be a mistake, in matters of religion particularly, to avail ourselves of what is good and just in heathen theology with a view to its rectification by revealed truth ; it is a mistake certainly in which the apostle of the gentiles has led the way, as any one may see who observes his appeal not only to the ethical but the theological poetry of Heathenism, even when most nearly treading on the verge of that same Pantheistic sentiment which characterizes the theology of heathen India : and if any precedent could be wanted after this inspired authority, we might find it in the course taken by all the great lights of the church, the Basils, the Chrysostoms, the Augustines,—when the expansive power of Christianity, with much of its primitive fervour, was seen in close, and *more equal* juxtaposition with the faded yet still conspicuous splendours of Western Gentilism. These considerations (if authority were needed where the reason of the case speaks with sufficient distinctness)

erroneous conception of the divine character,—it would appear as if it was the seeming incompatibility of any care for his creatures, with perfect freedom from passion and with perfect self-sufficiency which prevented the Hindu sages from recognizing the moral qualities and providence of God. Great pains should therefore be taken to shew the entire consistency (as our moral constitution impels us to believe) of moral attributes and providential government with the other essential characters of the Divine nature;—that in short, God's moral perfection is at once the same in kind* with that created goodness of

had weight with me in the conception of that work which the Society has honoured with such distinguished approbation." (The work alluded to is the *Christa Sangita*, or sacred History of our Lord, in Sanskrit Verse.) It is to be regretted that Dr. Mill has not expressed his sentiments on the above subject in fuller development.

* See Davison on Prophecy, 3rd. ed. notes pp. 525-7, where this view is maintained with great force against some lax statements of Archbishop King:—

"There is also a degree of *latitude* and *vagueness* in the opinions which Dr. King has laid down concerning the *moral attributes* of God, which that author was far from intending to be drawn to the favour of any scepticism, or unsettledness in religious faith, but which I think is but too liable to be drawn that way.

"Perhaps it is not impossible to suggest one cause which probably contributes its share to some erroneous, but certainly inconsequent, opinions concerning the Divine Attributes. It is this: since *infinities* taken in their whole nature are clearly something above our comprehension, it comes to be thought that we may assume almost any, or at least very arbitrary, notions concerning them. But moral infinities, as well as mathematical; moral modes in their highest degree, as well as modes of quantity in its unlimited extent; are subject to some rules of discourse, if we discourse of them at all; and one rule is, that in passing up the scale of the finite subject, in order to approach the properties of the infinite, we must pursue the enlarged idea taken from the properties of the first, and not adopt the contradictory, or any alien idea, to make the approximation to the infinite in question.

"Thus—they who have assigned to the divine justice, or mercy, qualities, or operations, contradictory to, or alien from, the highest and best notions of human justice or mercy, have sometimes appealed to the *infiniteness* of the divine nature, and sought to defend their opinions by it. But that appeal is unduly made. The infiniteness of that supreme excellence, which is in God, renders the contradictory of the human virtues the less credible in him. The infinity of perfection is, indeed, an intense argument against the opinions so defended. And such is the view which we are taught to take of the divine nature, by him who best knew its immeasurable perfections, and how to direct us in our thoughts concerning it. 'If ye then, being evil, know how to give good gifts unto your children, how *much more* shall your Father which is in heaven give good gifts to them that ask him?'

which it is the eternal source and archetype, and also distinguished by that absolute impassibility for which the Hindu sages contend.

VI.

The principal errors involved in Hinduism might probably be refuted in a substantial and sufficient manner without any distinct allusion to the particular authors or systems impugned. Of this method of argument a distinguished example may be found in Bp. Butler's *Analogy*, which has, it cannot be doubted, in almost every page, a specific reference to doctrines and writers who are never named.

Generally, it may be remarked, that any Treatise intended for learned Hindus should be at once rudimental and profound; developing from their very elements those ideas which are unfamiliar to their minds; and yet establishing on the most solid grounds and deepest foundations, those principles which

"Dr. King is clearly most opposite in his creed to those hard and perplexing tenets concerning the divine justice and mercy, to which I have alluded. But his mode of argument seems to be that which lays a ground for those tenets, viz. the hypothesis, that the actual nature of the Divine Attributes is something different from our positive notions of the human virtues, and that our words and names are equivocal, or which comes to the same effect, remotely analogous, when employed in the two subjects. A position which, I conceive, is introduced without a principle in the reason of it; and to the serious injury of our faith. Of any adequate and just comprehension of the nature and perfections of the Divine Being, we must believe not only the human, but every other finite mind, to be incapable. But this persuasion is exceedingly remote from the doctrine which I read in Dr. King's discourse. That doctrine threatens to take from us what I may call the Truth of our Faith in the contemplation of God: that Truth consisting in a real, though most imperfect, conformity of our ideas to their object." * * *

"There is another Prelate * * * who has expressed himself in the following sentence:—'The goodness and justice, and mercy, and truth of God, are transcendent 'above the goodness and justice, and mercy, and truth of men, and of quite a different nature from them.' " * * * "This confession of the transcendent, exclusive, and even *different* character of the Divine Attributes, is morally and substantially true. The absolute *transcendency* of the divine virtue makes it of a *different species*. But the same proposition may become erroneous when put into certain forms of abstract reasoning."—*Davison on Prophecy*, notes pp. 525—7.

it is designed to inculcate. Such a method of handling the subject (combining, as it might appear, the treatment required by two different states of the intellect,) is rendered indispensable by the mental condition of this interesting class,—a condition in which ignorance, or distorted views, of what seem to us the most obvious, as well as momentous truths, is strangely contrasted with great logical acuteness, and a perception of many just and valuable principles. In the course of the argument we should be perpetually asking ourselves, whether such and such conclusions which seem to us to follow necessarily from the premises, will appear to them in the same light; and whether those relations between different topics and principles which our habits of reasoning have led us to regard as natural and obvious, may not appear obscure and remote to men who have been trained in a widely different school. The whole task is one which for its effectual fulfilment demands the most consummate address and wisdom. Mere vigour, in attempting to hew through the Gordian knot will only blunt its own weapons without severing the adamant folds.

VII.

A more appropriate subject of study and reflection can scarcely be proposed to such of the Indian Clergy as, (though unconnected with Missionary labours as a primary duty,) possess any leisure for the task, than that of investigating the intellectual and moral condition of the interesting people among whom they spend so large a portion of the most vigorous period of their lives.* It is true that the Rev. Chaplains are

* See Bp. Heber's Charge:—"But I do earnestly recommend some further attention than the majority of Chaplains in India are accustomed to pay, to those dialects which are intelligible to the great body of the Indian people, and which well born and well educated men employ in conversing with each other."

"The duty, indeed, of endeavouring the conversion of his heathen neighbours, is to a Chaplain, I readily admit, an incidental duty only. * * *"

not brought into contact with the most intellectual classes of the native community, except such of the inferior order of that body as they may employ as Moonshees or Pundits. Still opportunities of such intercourse if sought after could scarcely fail to be frequently found. But the subject is not only recommended to notice by religious considerations, but possesses in itself intellectual attractions of no contemptible character. The great antiquity of the Hindus and their institutions, the occasional contact into which they were brought with the Greeks and Romans, the relation of their science and philosophy to the systems of the West, the perfection of their sacred language and its affinities with European tongues, all conspire to invest them with a substantial, as well as a romantic and in some measure a classical interest.

But God forbid that any among us should forget that it is his duty, as occasion offers, to labour after the good of all men; that he has no commission from God but that which commands him to preach the Gospel to every creature; and that there are patterns before him, of men abundantly and exemplarily zealous in their duty to their European charge, who have found leisure, nevertheless, for conveying the word of salvation to those without these limits, and, to the praise of presbyter, have added that of evangelist."—*Sermons in India*, pp. 11-12.

"Every Christian is bound to labour to make other men truly Christians, as far as his influence extends; first, as we have said, his family and neighbours; next, his nation; and then the whole of mankind—the whole Human Family of his brethren. Every Christian, and every Community of Christians, so far as they possess this Christian spirit, will be led to look upon themselves as Christian *Missionaries*, whose business it is to impart to all men religious truth."—Dr. Whewell, in his profound and original work, the *Elements of Morality*. Vol. 2. pp. 108-9.



An Essay on conciliation in matters of religion, and on the proper adaptation of instruction to the character of the persons taught, with some application of the subject to missionary proceedings (Reprinted from the Church of England Quarterly Review, revised, with additional Notes.)

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